

# HOWNICKAN

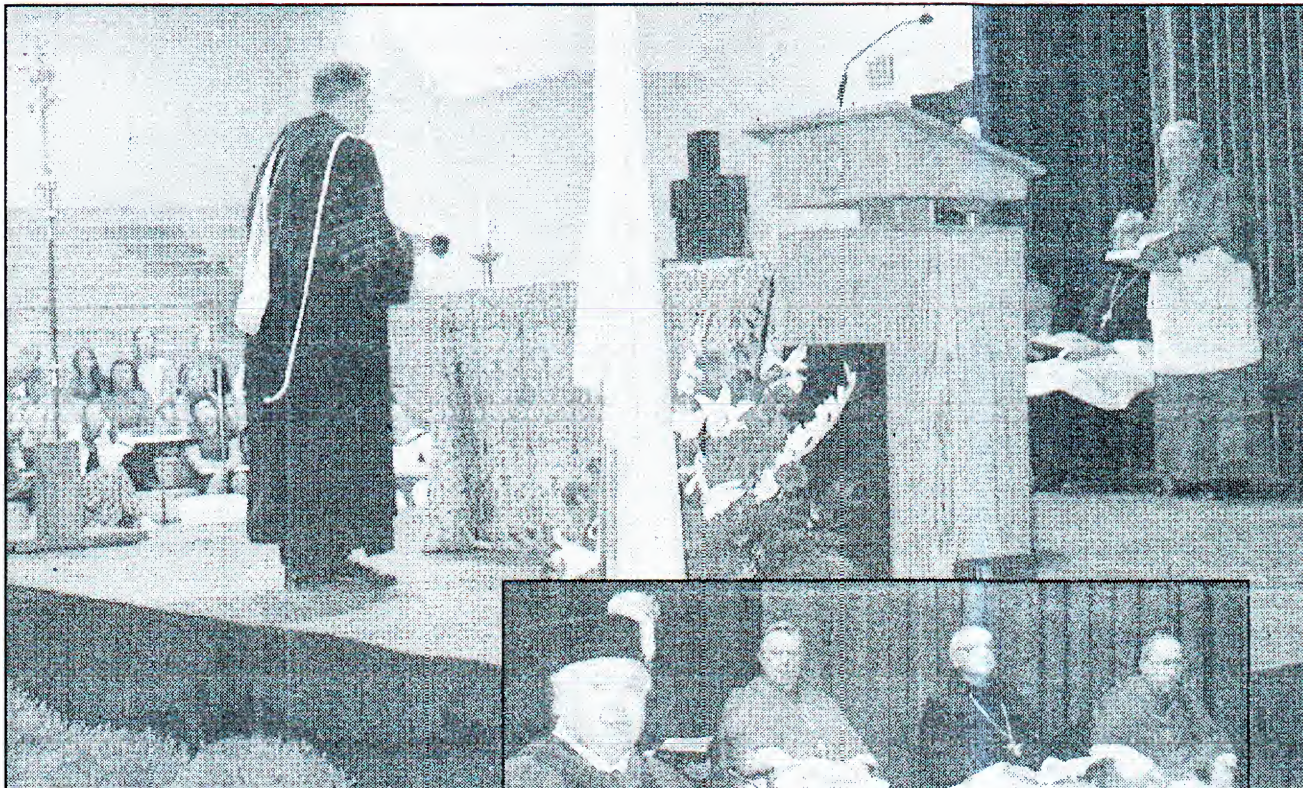
## PEOPLE OF THE FIRE



Vol. 22, No. 10

Citizen Potawatomi Nation

October 2000



Above: Fr. Lawrence Receives A Blessing From Archbishop Eusebius J. Beltran. Immediate Right: Citizen Potawatomi Nation Chairman John A. Barrett Makes Congratulatory Remarks. Far Right: Fr. Lawrence After His Formal Inauguration



## The Inauguration Of St. Gregory's 13th President

Fr. Lawrence Stasyszen was inaugurated Oct. 12, 2000, as the 13th president of St. Gregory's University in Shawnee, Oklahoma. Fr. Lawrence and St. Gregory's chose the date to correspond with the arrival in Indian Territory of the monks who founded Sacred Heart Mission, where many Potawatomi children were educated and which eventually became St. Gregory's. Here are some excerpts from Fr. Lawrence's speech about that shared history:

125 years ago today, two pioneers arrived in Indian Territory after a long and arduous journey from their beloved home in France. These pioneers did not bring with them great material wealth, nor was their motivation to be found in the acquisition of land and material goods. They were not coming un-

der the order of federal law, nor to be reunited with members of their family or tribe. These two pioneers, Rev. Isidore Robot and Br. Dominic Lambert, were Benedictine monks of the monastery of La Pierre-qui-Vire. They were pioneers driven by their faith in the Gospel of Jesus Christ and a strong sense of mission in service to the Catholic Church and to all of humanity. Having accepted the invitation of the Bishop of Little Rock and West Arkansas, Father Isidore and Br. Dominic ventured into Indian Territory to establish a monastery, a school for native peoples of the region and mission stations throughout what was to become the State of Oklahoma.

Within months after their arrival they had established the tradition of Catholic education in what is now Oklahoma, not to mention

Oklahoma's first institution of higher education. They likewise quickly founded over forty parishes and missions. In addition to this, the Benedictine monks of Sacred Heart Mission became increasingly vocal as advocates of justice for the Native American people of Indian Territory, even as this territory was reduced to open lands to encroaching settlement by persons of European descent. Sacred Heart Mission came to be known as a place of welcome for pilgrims, travelers and refugees of every sort.

Recognizing the cultural asset of the mission monastery and its school, the leaders of Shawnee invited the monks to establish a Catholic university that would enhance the cultural assets of the territorial city. By 1915, the awesome gothic building that is now known as the Janeway Academic

Center changed the horizon northwest of Shawnee forever. The soaring walls and towers of this monumental structure made the newly founded college a city of faith and learning set on a hill for all the world to see.

I take the time to remind us all of the historic arrival and labors of our founders and forebears at St. Gregory's, because this inauguration celebration is in so many ways the fruit of their labors. It is also a call for us to continue their important mission of Catholic education. Today, we celebrate with gratitude the legacy that has been left to us by the Benedictine monks of Sacred Heart and St. Gregory's who have accomplished so much, despite the most difficult of circumstances. We are inspired by their legacy, and we are challenged to continue what they began with the

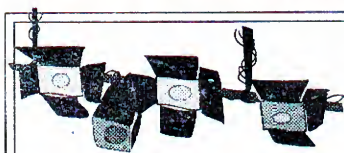
same sense of faith, determination, and vision.

Our community has brought an invaluable vision and institution to the Church and Peoples of this region. Let us, on this 125th anniversary of our arrival in Oklahoma, dedicate ourselves to providing continued support and leadership in this mission of higher education, hospitality, evangelization and service.

My life has been one of pure gift: from the gift of my loving and supportive family, to the gift of my early education and experience of community in Tecumseh and Pottawatomie County, to the gift of formation that I have received through my monastic community, to the gift of friends who have encouraged me along the way, and, most of all, to the gift of faith which God has granted me.



# TRIBAL TRACTS



## In The CPN Spotlight In Georgetown college prep program

Tribal member Ashley Richardson attended the Georgetown University College Prep Program this summer at the University's Washington, DC campus. A Sapulpa resident and junior at Mounds High School, Ashley began the five-week Georgetown program on June 25 and completed her studies on July 28, 2000.

Ashley was among only 40 students internationally to be admitted to the Georgetown program, which focuses on preparation for college-level math, English and study skills. To gain admission to the program, Ashley submitted her high school transcript (reflecting her 4.0 GPA), recommendations from two

teachers, and an essay about her qualifications and goals.

Ashley found the Georgetown College Prep program to be excellent preparation: "Not only has the program given me a taste of college-level academic work, but it has provided me with the tools to prepare an effective application to colleges."

In addition to attending daily classes and intensive study, Ashley and her fellow students enjoyed guest lectures, trips to Washington area attractions, and visits by representatives of such outstanding colleges as Yale, Dartmouth, the University of Virginia and the University of Pennsylvania.

Although Ashley has not yet decided to

which schools she will apply, she does say, "Georgetown is at the top of the list. It is academically excellent, and would certainly be my first choice."

After being away for most of the summer, Ashley looks forward to spending time at home in Sapulpa, enjoying her family and friends, and completing high school at Mounds. She was away from Oklahoma from early June 2000, when she departed for a European tour as part of a People-to-People Student Ambassadors delegation. Immediately following her two weeks in Germany, Switzerland, Spain and France, she traveled directly to Washington for the Georgetown program.

## Slavin earns degree in forest resources

Michelle Anne Slavin has received a Bachelor of Science in Forest Resources from the University of Washington, College of Forest Resources, after completing her studies in Seattle, Washington in August 2000. Michelle's major is Wildlife Science, with a minor in Quantitative Science. Michelle's bachelor's thesis was a study of the nesting sites of bald eagles in Kitsap County, Washington.

For a short term, Michelle has taken a job in West Virginia working on a study tracking the deer population and their impact on the areas forest. She has accepted an invitation to join the Peace Corp with a two-year assignment starting next spring in the Philippines.

Michelle is the daughter of Clyde and Kathy Slavin in Vancouver, Washington. Her grandparents, Robert and Quantilla Slavin, live in Shawnee. She is a Citizen

Potawatomi descended from Theresa Wasectikimoke and James Slavin.

With Michelle's bachelor's degree there is now a total of 14 college degrees earned by Robert and his four sons and eight grandchildren. The degrees have been earned in education (4 bachelors, 1 master's), business, optometry (2 bachelor's, 2 doctors), wildlife and health care.

(Submitted by proud father Clyde B. Slavin)

## From Our Mailbox



Dear Scholarship Committee,

I just wanted to thank you for the assistance you have given me once again this semester in school. The grant that I have been receiving each semester has helped so much with all my costs of tuition and books. With all your grants I am able to continue going to school and become more educated in my major of computers. I am grateful for the program that you have set up for us students.

Jamie Erler  
Lansing, MI

Dear Scholarship Committee,

It was an honor to receive the scholarship funding from the Citizen Potawatomi Nation. I thank you all for the support you have provided for college students like myself. Going to school at Edmond would not be possible without your help. A special thanks.

Sarah A. Sander

Dear Scholarship Committee,

I want to thank the Scholarship Committee for approving my application for the Fall 2000 semester of my college career and awarding me \$300. I would also like to thank the Housing Authority for awarding me \$450.

I apologize for not writing and showing my gratitude earlier. I really appreciate the monetary assistance in my education. College is a wonderful experience and I am working hard. Again, thank you for the awards.

Sincerely,

Holly Olsen

## TRIAD taking applications

The TRIAD program is still accepting applications for home safety improvement. TRIAD will provide dead bolt locks, carbon monoxide detectors, smoke detectors, motion lights, fire extinguishers and personal alarms for those who qualify.

To qualify for TRIAD, you must be a Native American Elder, 55 years or older, reside in Pottawatomie county and own your home. To apply, bring your CDIB card, and proof of residence (utility bill) to the Title VI Department at the Tribal Headquarters Building in Shawnee. Citizen Potawatomi Nation Elders have priority.

There are a limited number of items, so service will be provided on a first come first serve basis. For more information, contact Denise Lackey at (405) 878-4833.

## HOW-NI-KAN PEOPLE OF THE FIRE

The HowNiKan is published by the Business Committee of the Citizen Potawatomi Nation with offices at 1601 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

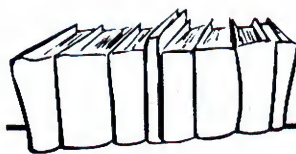
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All correspondence should be directed to HowNiKan, 1601 Gordon Cooper Drive, Shawnee, OK 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1601 Gordon Cooper Drive, Shawnee, OK 74801.

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<http://www.potawatomi.org>



## BOOK REPORT

By Hyale Smith, Tribal Rolls Assistant

Title: *The Complete How-To Book of Indiancraft*

Author: W. Ben Hunt

Publisher: Collier Books, Macmillan Publishing Company, 1973

About this time of year I get the urge to sit in front of a warm fire and work on projects that will keep me busy during the long winter months ahead. I usually knit sweaters and afghans. This year, I found a book that might offer some interesting alternatives.

Hunt's book gives detailed instructions on "68 projects for authentic Indian articles from Teepee to Tom-tom." He writes with authority. Born in the latter part of the 19th Century, he became a self-taught expert on the crafts of the Plains and Woodland Indians.

Even though most of us will never have to rely on our hands and wits to survive in the woods, it is nice to learn the skills to be able to do it.

With the help of drawings that are reminiscent of old-time Sears catalogs, Hunt shows us how to build a shelter, fashion rustic furniture from tree stumps, and carve a flute for singing love songs. He also has chapters on making Indian clothing and jewelry, snowshoes, sleds and goggles, and cooking utensils for the kitchen.

No special tools or talents are needed for most of these projects. Whether you are an experienced craftsman, or just a beginner, you are sure to find something in this book that you can make with your own hands.

If you are interested in reading this book, you can check with your local library or bookstore. (The Tribal Library does not lend books; they are for on-site research only.)



# TRIBAL TRACTS

## Walking on

### Cecile Marie Garman

Cecile Marie Garman died on Tuesday, October 10, 2000, at St. John's Hospital. She was 69 years old. The daughter of Paul E. and Edna Pearce Courington, she was born February 27, 1931, in Oklahoma City. She graduated from Noble High School. Cecile married Andrew Harrison Garman on February 24, 1949, in Lexington, Oklahoma. She retired in 1983 from Abbott Laboratories in Chicago, IL, where she was a media assistant for advertising. At that time they moved to Oklahoma to be near their son and grandchildren.

She was a member of the Citizen Potawatomi Nation, a great granddaughter of Abram Burnett. She was also a member of the American Legion Auxiliary in Gurnee, IL, the Moose Lodge, Knights of Columbia Auxiliary, and St. Peter and Paul Catholic Church in Tulsa. She was an avid bowler, gardened regularly, and loved to travel. She had a zest for life and loved her family and friends.

She is preceded in death by her husband, Andrew on March 30, 1991, her parents, brother Ernest, and sister, Mildred.

She is survived by her son, Grover Garman, and wife, Beverly, of Claremore; granddaughters: Andrea O'Dell and husband Mike, Paula Garman, and Brittany Garman all of Claremore; Brother Paul Courington and wife, Barbara, of Wadsworth, IL and many relatives and friends.

Rosary service was held at 7 p.m. Thursday, October 12, at St. Peter and Paul Catholic Church in Tulsa. The Mass of Christian Burial was at 10:00 a.m., Friday October 13th also at St. Peter and Paul Catholic Church. A graveside service followed at 3:00 p.m. at the I.O.O.F. Cemetery in Noble, OK. Visitation was held at the Musgrove-Merriott-Smith Chapel in Claremore.

Cecile was always giving to charities. The family asks that in lieu of flowers, memorial contributions be made to the charity of your choice.

### Louis Edward Ogee

Louis Edward Ogee walked on August 30, 2000, in Taft, California.

Louis was born to Marvin and Georgia Ogee on April 3, 1927, in Shawnee, OK. He was a member of the Army and the Masonic Lodge. Louis began working in the oil field in Shawnee and followed the boom to California. He married Pauline Ogee 41 years ago. Louis enjoyed traveling and spending time in the outdoors. He is survived by

his wife Pauline of California, son Dennis Ogee, daughters Linda Ray of Shawnee and Pat Cobb, sisters Hazel Craun of Hawaii and Mary Catron of California and many grandchildren.

### Gregory Joe Wynns

Gregory Joe Wynns, 42, died May 22, 2000, in Manteca. Mr. Wynns, born in Reno, NV, on Oct. 4, 1957, was a 40 year resident of Manteca, CA. He was employed by Spreckles, as a sugar boiler operator. He loved to play baseball, and was an avid outdoorsman who enjoyed deer hunting and trout fishing. He was also an avid 49er and Giants fan and was a member of the Church of Jesus Christ of Latter-day Saints and a member of the Citizen Potawatomi Nation.

He is survived by his parents, Joe Wynns of Manteca and Elizabeth Von Rotz of Toulumne City; daughter Angela Wynns of Manteca; sisters Karen Basi of Oakdale and Kathryn Satterwhite of Modesto; and granddaughter, Faith Wynns of Manteca.

### Marion Lybarger

Marion R. Lybarger, age 85, of Fort Scott, died July 27, 2000, near Burlington as the result of an automobile accident.

Mr. Lybarger was born May 16, 1915, in Fort Scott, the son of Thomas Ray Leibern and Ethel Evelyn Coberly Lybarger. Mr. Lybarger was the great great grandson of Helen Vieux Frayer Cook, daughter of Louis Vieux and Charlotte. He married Edith Florence Enos on October 14, 1945, in Coffeyville. She preceded him in death on January 10, 2000.

He was a graduate of Fort Scott High School. He was a veteran of the U.S. Army, serving during World War II and was captured as a prisoner of war. He worked as a statistician at the Western Insurance Company for 21 years, retiring in 1966.

He was a member of the RLDS Restoration Branch, the Disabled American Veterans, a lifetime member of the Thompson-Harkey Post 25 American Legion, a lifetime member of the Olson-Frary-Burkhart Post 1165 Veterans of Foreign Wars, a member of the ex POWs, the Rising Sun Lodge No. 8 A.F. and A.M., the Fort Scott Scottish Rite Bodies and the Mirza Shrine.

He is survived by his daughter, Ruth Dilda, Mesquite, Texas; two sons, Allen Lybarger, Mesquite, Texas, Gene Lybarger, Fort Scott; one sister Lavon Hill, Fort Scott; six grandchildren and five great grandchildren.

In addition to his wife, he was preceded in death by his parents, a brother,

Forest Lybarger, and a sister, Rayma Evelyn O'Neal.

### Joyce Marie Crouch Slade

Loving mother, grandmother and great-grandmother Mrs. Joyce Marie Crouch Slade, 70, of 230 Julian Allsbrook Highway, Roanoke Rapids, NC, passed on to eternal life on Tuesday, October 3, 2000, at her home of a long illness.

Mrs. Slade was born on August 29, 1930, in Oklahoma City, Oklahoma, to Kate M. Phillips and Carl J. Crouch. She was a native of McAlester, Oklahoma. She resided in Roanoke Rapids, North Carolina since 1963. Mrs. Slade served in the U.S. Navy for three years and was a homemaker. She was a tribal member of the Citizen Potawatomi Nation of Oklahoma.

Mrs. Slade was preceded in death by her husband, Spurgeon Drake Slade. They had married on August 1, 1953.

She is survived by her daughters Dixie Slade Furlong and Linda Marie Slade of Tallahassee, FL, Brenda Slade Bowden (and husband Sidney) of Escondido, CA, Janet Lynn Slade of Raleigh, NC and her sons William "Sam" Slade and Robert "Bobby" Slade of the home. Grandchildren Debby Furlong Wofford (and husband Ken) of Guam, Sandy Furlong of Tampa, FL, Todd and Nathan Bowden of Escondido, CA, and great-grandson, Alexander Wofford of Guam. Numerous nieces and nephews and special pet companions, Buzzie and Sally and their cousins, Kasho and Nitkako.

Memorial contributions may be made to Home Health & Hospice of Halifax, 1229 Weldon Road, Roanoke Rapids, NC 27870.

### E.T. Springer

Longtime Maud resident E.T. "Tom" Springer, 64, died Monday in Seminole.

He was born on July 7, 1936, in Concho, Okla., to Thomas Alexander and Martha Evelyn (Greemore) Springer.

Springer, a 1956 Maud High School graduate, was married June 6, 1959, to Kay Raper. An electrical serviceman for O.G. & E. for 25 years, he retired in August of 1994.

A 32nd-degree Mason, he was a member of the First Baptist Church in Maud, Maud Rotary and Lions Club. He was past president, and coach of Little League baseball.

He was preceded in death by one son, Tommy Joe "T.J." Springer; his parents; two brothers, Elvin Springer and Arthur Springer; and two sisters, Velma Reese

and Eula White.

Survivors include his wife, of the home, one daughter and son-in-law, Kelley and Mark Johnson of Seminole and three grandchildren, Ryan Kenyon, Kyler Johnson and Gage Johnson, all of Seminole.

He is also survived by one brother and sister-in-law, Calvin and Dorothy Springer of Seminole, and two sisters and brothers-in-law, Mary and Jim Prine of Nevada, MO., and Jo and Bob Davis of Wolf, Oklahoma.

### Jack J. LeClair

Jack J. LeClair, former Ponca City, Okla., resident, died Wednesday, October 18, 2000, when his crop dusting plane went down near Littlefield, Texas. He was 75.

Born November 13, 1924 in Ponca City, OK, he was the son of Charles Eugene LeClair and Abbie (Mann) LeClair Stigall. At the age of 21 he started his



career in crop dusting. Jack flew for several companies in Oklahoma, and in 1956 he moved to the Rio Grange Valley in Texas where he started LeClair Aviation in 1958.

Surviving are his two sons, Jack LeClair, Jr. and his wife Diane of Aubrey, TX, and Joe Wayne LeClair and his wife Louann of Norman, OK; five grandchildren, Jeffrey, Stephen, Ashli, Nicholl and Jonathon; three step-children, David, Diane, and Marty; two step-granddaughters, Pam and Lisa Clegg; four sisters, Jean Flechel of Spokane, WA, Geraldine and her husband V.W. Jefferson of Oklahoma City, JoAnne Bible of Glenpool, OK, Maxine and husband, Jerry P. Hall of Ponca City; three brothers, Charles E. LeClair of Casselberry, FL, James D. LeClair and his wife Hazel of Oklahoma, and Robert E. Stigall and his wife Diana of Plano, TX; one uncle, Alec LeClair and his wife Lucy of Moyers, OK; and a host of loving nieces, nephews, and cousins.

A member of the Citizen Potawatomi Nation, he was preceded in death by his parents and one daughter, Pamela Sue. He was a descendant of Alexander Rhodd.

Funeral arrangements were by Grace memorial Chapel of Ponca City.



# Potawatomi Poetry

## October Harvest

Ground walked on by my great, great grandmother,  
Shaw-we-no-quah, skirts brushing  
Prairie grass, shifting sands, sage,  
Watering with tears, paths of exile.  
Sighs on the wind  
Speak of the ghosts, forbearers, destruction and resistance.  
Extinction?  
I have to keep my grandmother's rhythm, her strength of purpose and  
Forbearance.  
In love of the land, of the people.

**This poem was submitted by Judith Stewart. It was inspired by the current violence in the Middle East, an instance of opposing people's wrecking violence on each other in the name of land. Shaw-we-no-quah, was the mother of Chief Joseph and wife of Francois La Framboise, a distant grandmother to Judith and an inspiration to her poetry and painting, having seen so much of the nation's saga in her long lifetime.**



## Potawatomie

By Carolyn Whitney (Navarre)

We come from a people of long ago  
Who knew the icy winds and mounting snow,  
Who read the course of the white man's view  
From Oklahoma and Kansas our numbers grew.

A gentle people who ended the earth  
Knowing very little of its material worth.  
They hunted and fished in nearby streams  
And often danced to the beat of a warrior's dreams.

They who once envied the falcon with his majestic flight,  
But shared common ground with a wolf's hungry plight.  
Fine marksmen and a people of the fire.  
Of the loss of human dignity they began to tire.

Time has passed and the tribe has come of age,  
No longer content to live in silent race.  
For we are Native American and proud to be free.  
We are proud to be — Potawatomie.

## Wake Up

By Dorothy Hicks

My footprints are in your sand,  
I've traveled many miles to see you in your land,  
My ancestors are all under ground,  
But I feel their spirits and hear their sounds,  
I know their happiness and I know their pain,  
I feel their honor and I know their fame,  
I know their ways and I feel their shame,  
To be treated and cheated by the white mans gain,  
And still today it goes on,  
Because our Indians won't stand up for what is gone,  
You've got to stand up and fight,  
To gain the land taken from your sights,  
Boxes of land grants, treaties will soon be gone,  
Destroyed by those who hate the Indian song,  
Your rights disappear like the whispering wind,  
The light grows bright and then goes dim,  
Your weaken by the white mans stain,  
The blood that runs inside your veins,  
You fight now or forever you're lost,  
And you will suffer forever at your high cost.



## From The Vice Chairman

By Linda Capps

There have been several tribal members who have inquired about a poetry contest. A few have entered poetry in the art competition, but unless it was connected to some form of art, it was not acceptable for an art prize. I feel that our tribe has a countless number of talented literary tribal members. Since my affiliation with our Nation as an elected official, the evidence of this talent has crossed my desk on a near-daily basis whether in the form of prose, verse or skilled and polished writing. I truly believe that the Potawatomi people have a special talent for literature. I know that our ancestors took pride in writing and reciting poetry and verse. My earliest recollection of my grandfather Navarre was of him reciting

what my family referred to as "little ditties." He loved to say riddles and rhymes to his grandchildren, and I have shared that enthusiasm with my own children and grandchildren.

Please let me hear from you on this topic. Would you like to have a poetry contest? If the response is favorable, we will plan a contest for April of 2001. You can make your response by phone 1-800-880-9880 or 275-3121 to Dennette Bare or e-mail [dbrand@potawatomi.org](mailto:dbrand@potawatomi.org). You may reach me at the same telephone numbers or by e-mail at [lcapps@potawatomi.org](mailto:lcapps@potawatomi.org).

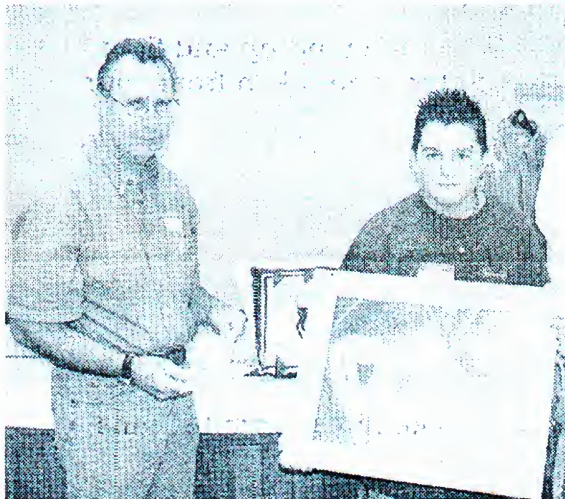
Please give this subject some attention and let's visit about a positive outcome.



# Eastern U.S. Regional Council



Andrea Young Won First Place In The Regional Art Competition



Daryl Cooke Won Second Place



Jean McCarty Won Third Place



Above: Chairman Rocky Barrett Gives A Hug And A Toy To Skylar Cooke, The Youngest Tribal Member Present. Below: Bill Pearce Is Recognized Both For Being the Wisest Tribal Member Present And For Traveling The Farthest To Attend



Chairman Barrett Prepares Demonstration



These Cousins Enjoyed Getting Together At The Council Meeting







## Regional Office Directory

REGION 1 - OREGON/IDAHO

REGION 2 - WASHINGTON

(INCLUDES ALASKA & HAWAII)

**Roscoe "Rocky" Baptiste**

Box 346, Gervais, OR 97026

Local (503) 792-3744 • FAX (800) 522-3744

Toll-Free (800) 522-3744

e-mail: Region01@Potawatomi.org

REGION 3 - NORTHERN CALIFORNIA

**Thom Finks**

135 Finley St., Auburn CA 95603

Local (530) 887-8102 • FAX (530) 887-8102

1-800-874-8585

e-mail: Region03@potawatomi.org

REGION 4 - SOUTHERN CALIFORNIA

**Jeremy Bertrand Finch**

250 Wigmore Drive, Pasadena, CA 911052921

Local (626) 403-0930 • FAX (800) 432-2008

1-800-432-2008

e-mail: Region04@Potawatomi.org

REGION 5 - SOUTHWEST

(INCLUDES ARIZONA & WESTERN NEW MEXICO)

**Gene Lambert**

P.O. Box 5905, Mesa, AZ 85211

Local (480) 668-0509 • FAX (480) 649-7443

Toll-Free (800) 452-8966

e-mail: Region05@Potawatomi.org

REGION 6 - COLORADO

(INCLUDES MONTANA, UTAH, WYOMING,

WESTERN NEBRASKA, WESTERN KANSAS)

**Cheryl DeGraff**

11310 W. 46th Avenue, WheatRidge, CO 80033

1-800-627-5003 • Local 1-303-432-0255

e-mail: Region06@Potawatomi.org

REGION 7 - NORTHERN TEXAS

(INCLUDES EASTERN NEW MEXICO)

**Marjorie Hobdy**

3132 Kathy Lane, Irving, TX 75060

Local (972) 790-3075 • Toll-Free (800) 742-3075

e-mail: Region07@Potawatomi.org

REGION 8 - SOUTHERN TEXAS

**Lu Ellis**

26231 Huffsmith-Conroe Rd., Magnolia, TX 77355

Local (281) 356-7957 • Toll-Free (800) 272-7957

e-mail: Region08@Potawatomi.org

REGION 9 - MIDWEST

(INCLUDES EASTERN NEBRASKA & EASTERN KANSAS)

**Mary-Ellen Vieux Clinton**

P.O. Box 750587, Topeka, KS 66675-0587

Local (785) 235-0134 • Toll-Free (800) 325-6639

e-mail: Region09@Potawatomi.org

The Citizen Potawatomi Nation is divided into different "Regional Offices" to help cover the extended membership across the nation. Originally labeled merely by region names, regional boundaries were established in late 1997 using the US Postal Service "3 digit" Zip code areas. Region '0' is generally considered Oklahoma while the other states that are not numbered currently do not have an official "Region" designator.

## REGIONAL REPORTS

### North Texas

We skipped Spring and went right into Summer and now it appears that we have skipped Fall and gone straight into Winter, from the 100s to the 30s and 40s. And it is wonderful! The State Fair is going on and that means Fall, so I guess we have not missed it entirely.

Our Regional Meeting is still scheduled for November 11 and you should have received your invitation before you read this in the How Ni Kan. We plan to have a nice meeting as usual with the Business Committee

being with us and bringing us up to date as to what is happening at our headquarters. Donna Barnard has promised to do a Power Point presentation about our trip to the Gathering of the Potawatomi Nations in Wisconsin.

I continue to have calls from people who are searching for information about their families. The interest in finding out about Indian families seems to be growing and I enjoy doing what I can to help; mostly it involves referring them to Mary

Farrell. The holidays of Thanksgiving and Christmas are right around the corner. We all remember the stories about the Indians and the Pilgrims. Whether we accept this as fact, we do accept any opportunity to share with family and give thanks for the abundance that is given to us. We, as a family, are particularly grateful this season. I hope that you and yours also can look forward to the holidays as a time of celebration and thanks..

Marj Hobdy

### South Texas

Bosho mine' chak,  
Mno bmades ne ngom?

It is finally autumn here in these Piney woods. Ik she gwien, we are grateful for the cooler days. Summer has been a trial out here, not only for us two legged, but for the birds, animals and even the creeping crawling that live on these acres.

When the big piliated woodpecker came to the house for water we knew they needed help. Luckily we have a good well here, so were able to run a sprinkler most of every day for them, through the worst of the heat.

Some of you have asked recently about health care down here. I never have the news I want for you, that of a good Indian Health Service nearby, so have located another source for you. I have not tried it myself, can't speak about the convenience, but am told it is available to all.

For those of you without health insurance, contact the Harris County Hospital District. There is available an HCHD Gold Card, which you can obtain by applying at the following locations:

1. North East Registration, 7100 North Loop East, Houston Texas, 77026, 713-671-0334
2. South Loop Registration, 5959 Long Drive, Houston, Texas 77087, 713-643-3691.
3. Southwest Registration, 6654 Hornwood, Houston, Texas, 77074, 713-995-3500.

You will want to call on

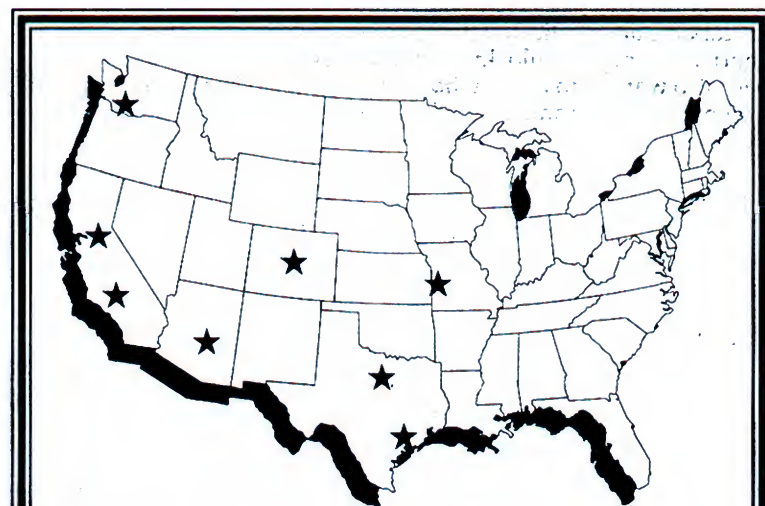
weekdays for an appointment and inquire as to what documents you shall need to bring with you. If you live outside Harris County, you can call in your county of residence for corresponding information. I would recommend looking into this before you have a serious need; it could be a lifesaving move.

The new season of Regional Meetings is getting underway again. We are not due until next March, but it is not too early to be thinking of what you would like to see happen here. Please call me with your ideas.

Have a great fall season, and keep in touch.

Bama pi gwi kigdomen mine'

Lu Ellis



2000-2001

### Regional Council Schedule

Denver .....	Sept. 16, 2000
Eastern United States .....	Oct. 14, 2000
Dallas .....	Nov. 11, 2000
Southern California .....	Jan. 20, 2001
Phoenix .....	Feb. 10, 2001
Northern California .....	March 3, 2001
Houston .....	March 24, 2001
Oregon/Idaho/Washington .....	April 7, 2001
Kansas .....	May 5, 2001





# From The Chairman

By John A. "Rocky" Barrett

**Bouzhon Nicon, (Hello, my friends)**

I hope that some of you are collectors of old *HowNiKan* tribal newspapers. If you are, please go back to the July and August issues in 1985. If you will recall, this was immediately after the approval of the new Tribal Constitution, as well as the election when I was first chosen as Tribal Chairman.

We had come through a very rough time as a tribal government. We had been abused by a Federal judge who kept organized crime thugs in our bingo hall for three years stealing our money. We had been through an impeachment of tribal officials and a violent takeover of the tribal headquarters. Clearly, we needed to change our form of government to give us stability and restore confidence in the tribe, the confidence of our own members as well as the community around us.

Our old form of government in which a part-time Business Committee had all the authority except for "trust land and claims and treaties with the United States" was gone. The "General Council" that chose the Business Committee in a once-a-year meeting that people were afraid to go to, was gone as well.

There was a full page in the *HowNiKan* about our new Tribal Constitution's powers.

In May of 1985, you, the Citizen Potawatomi Nation Council, had adopted a new form of government with a "separation of powers" similar to that of the United States. This "separation of powers" allowed for three branches of government (Executive, Legislative, and Judicial). Each branch was delegated certain authority to prevent the other branch from abuse of power. Each branch had certain powers reserved for it, and reserved from it. The "Tribal Council" that elected the tribal officials and acted by referendum ballot open to all members over 18 years of age was you, the people. It was a revolutionary idea and a great time in our history.

Since then, from 1985 until now, there have been few circumstances that required one branch of government to act against the other to limit the power of the other. Until this year. This year I had disagreements with each of the other four members of the Business Committee about the way they wanted to conduct tribal business. This year these four members then decided that the Tribal Chairman did not have the authority under the Constitution to administer the daily business of the tribe. Each of them has different reasons for thinking so, but all said simply that the authority to administer the business affairs of the tribe was reserved to an appointee of the Business Committee. I disagreed, saying that the old Constitution did away with that notion in May of 1985.

I disagreed, saying that we did not get to the place where we are today, with our successful businesses and services to our members at an all time high, by having a part-time committee that meets a few hours once a week decide everything for the tribe. I said that our capable and dedicated group of professional employees deserved a clear line of authority — they should know who is actually in charge. I said that our tribal members also wanted to know who was actually in charge and who was responsible if things went right or wrong. I said that the Tribal Chairman had to operate under laws and budgets set by the Legislative Branch (Business Committee).

But within that framework, the Chairman had the general authority to hire and fire, plan and direct, and spend and save as necessary in the conduct of tribal business. If he broke the law, the Tribal Courts would punish him. If he made poor decisions, the Tribal Council would remove him or defeat him in the next election. The Business Committee's authority to administer tribal business was one of the powers "delegated to other entities" by Section 7 of the Tribal Constitution.

More than anything else, I disagreed with the Business Committee because I believe that the Resolution that was passed removing me as "Tribal Administrator" is unconstitutional. It violates Section 6, Article 2 of the Tribal Constitution that says: "The Chairman shall have general supervision of the affairs of the Council and of the Business Committee." No position exists in our Constitution called: "Tribal Administrator." No position exists in the laws of the Business Committee that creates a position called "Tribal Administrator." The job of administering the tribe's business is now and has always been either the Chairman himself or a delegation of the authority granted to the Chairman under the Tribal Constitution. The Chairman decides who administers the tribe's business if he does not do it himself.

The Business Committee disagrees. The Tribal Courts will decide the issue in the next few months. The lawsuit that was filed was by mutual agreement, even though the language used by the Tribal Attorney does not get to the Constitutional issue as clearly as it should. District Judge Phil Lujan said to "preserve the status quo," keep everything the same, until the issue is decided in the Tribal Courts. Hopefully, the Business Committee will obey this order of the Court and not interfere in normal tribal business affairs until then.

I hope each of you have a joyful Thanksgiving Holiday. Nothing is more precious than time with your family. Enjoy it. I am so very thankful for many things this year: the restored health of several of my family members with life threatening illnesses, the great progress we are making at the tribe with the new grocery store well under way, and the news of a new granddaughter on the way. Our single most enduring tribal tradition as first "Mission Potawatomi" and then "Citizen Potawatomi" is belief in Jesus Christ.

For Him we are most thankful of all.

Megwetch,

John Barrett

# From The Business Committee

Dear Tribal Members:

It is unfortunate that a disagreement has arisen between the Citizen Potawatomi Nation Chairman and the other four Business Committee Members. While some degree of disagreement can prove healthy in conducting effective business, this one has created controversy that has gained negative attention outside our Tribal family. Such publicity creates confusion and suspicion and is nonproductive for our Nation.

Ironically, it comes at a time when our Nation is experiencing the most productive time in its history. A time when we are providing more services, creating more jobs, and establishing a more concrete economic base for future generations. An enthusiastic time created by innovative programs like our Housing Program — one that serves not only local members, but members all across the United States. Also, a newly established language program, an active Indian Child Welfare program, an efficient health program with a beautiful health facility, and there are countless others. In addition to our programs, the endeavor of our dedicated employees is outstanding.

So why the controversy? According to the Nation's Constitution, Article 7, Section 2 reads in part: "Subject to any limitations in this Constitution, and except for those powers expressly reserved to the Citizen Potawatomi Nation Indian Council by this Constitution, or delegated to another tribal entity by this Constitution, the Business Committee is empowered to enact legislation, transact business, and otherwise speak or act on behalf of the Citizen Potawatomi Nation in all matters of which the Tribe is empowered to act now or in the future". The Business Committee has the constitutional power to name not only the Administrator, but also any other employee they so desire to name. Chairman Barrett presides over the Business Committee meeting, but has only one vote just like each of the other four members of the committee.

Four Business Committee Members have asked Chairman Barrett to step down from his duties as Administrator, a position they appointed him to in 1996. He has declined to do so citing his constitutional rights as Chairman to administer the daily business of the Tribe. The Chairman of the Tribe and the Administrator are not synonymous positions. The court will decide, and we have confidence that the decision will favor the Business Committee.

In the near future, we hope to look back on this controversy in a positive light, and view it as a learning experience for our Nation's government. Meanwhile, the members of the Business Committee request your support and faith in our judgement while conducting business for your Nation.

May you each have a wonderful holiday season!

**Business Committee Members,**  
Linda Capps - Vice Chairman  
Gene Bruno - Secretary-Treasurer  
Hilton Melot - Committeeman  
J.P. Motley - Committeeman

## Applications being accepted for ethnic minority fellowship

The Racial Ethnic Minority (REM) Fellowship is a one-year program of being mentored and gaining experience in religion communications.

Communications in a fellowship setting involves a variety of experiences, and could include newspaper writing and editing, public relations, video production, TV/radio spot placement, electronic publishing, and program development.

United Methodist Communications, an agency of the United Methodist Church, offers the REM Fellowship to one recent or spring college graduate each year. The selected individual will work with an experienced United Methodist communicator, August 1, 2001 – July 31, 2002.

The exact location of the 2001-2002

fellowship experience is yet to be determined. Salary for the one-year term is \$30,000 plus benefits, moving expenses, and travel.

The Fellowship is ideal for a United Methodist of racial ethnic background who is interested in considering religion communications as a career. The fellowship will require the recipient to relocate to the selected area within the United States.

Application deadline is March 13, 2001. For more information and to apply contact REM Fellowship Committee, c/o UMC, Conference Resourcing Team, P.O. Box 320, Nashville, TN 37202, call 1-888-278-4862, e-mail or online at



# NATIVE AMERICAN NEWS

## President signs \$2.6 million funding bill for health service

On October 11, 2000, the President signed into law H.R. 4578, the Department of Interior and Related Agencies Appropriations Bill for fiscal year (FY) 2001. The bill provides funding for the Indian Health Service in the amount of \$2,604,562,000.

The budget authority for the IHS is \$214 million — more than the FY 2000 appropriation, a 9% increase. Adding estimated health insurance collections of \$385 million, \$30 million in mandatory diabetes funds, and \$5 million for living quarters funding, increases the \$2.6 billion budget authority for the IHS to \$3.025 billion in program level. This increase in budget authority reflects the impact of the Department's tribal budget consultations and a continuing Federal Government commitment to provide for the health of members of federally recognized tribes.

Appropriations for the general categories of environmental, clinical, and preventive health activities were increased by 8%, or \$148 million, over the FY 2000 appropriations. Under clinical services, the Contract Health Services Program received a \$40 million increase to purchase care from private sector providers. The Mental Health and Alcohol and Substance Abuse Programs will see an increase of approximately \$6 million for pay costs, and the Dental Health Program received an increase of \$11 million for pay costs and program expansion. The \$81 million in increased funding for the Hospital and Clinic Programs includes \$30 million for an Indian health care improvement fund, which is targeted at Indian communities with the greatest health care needs.

According to the Level of Need Funded actuarial study (which was conducted in consultation with tribes to identify and quantify the high level of unmet health care needs in Indian country), the health funding for Indians is 40% below health expenditures for other Americans. The study determined that there is a disparity gap of \$1.2 billion between available Indian health funding levels and what is needed to provide current tribal members with personal health services that are equivalent to those provided through a basic employer-sponsored health benefits package. The budget increase for FY 2001 will contribute to closing this gap and improving the health status of American Indian and Alaska Native people.

The IHS is the principal federal health care advocate and provider for approximately 15 million American Indians and Alaska Natives who belong to 556 federally recognized tribes in 35 states. It is composed of 12 regional offices and a system of 49 hospitals, 221 health centers, 120 health stations, and 160 Alaska village clinics, and provides support to 34 urban projects.

## First Nations report available

First Nations Development Institute's 20 Year report is now available. This document traces the historical path First Nations has forged since Founder and President Rebecca Adamson first envisioned Native American peoples in control of their own tribal assets.

Today, First Nations is the premier catalyst of Native economic development, coordinating local grassroots projects with national program and policy reform strategies to bring about more self-reliant tribal economics.

The report documents the fundamental importance of

First Nations' work to Indian Country. In the process of gaining control over tribal assets, success has centered on tribal values such as kinship, shared responsibilities and benefits, and respect for the environment.

First Nations has never compromised on its advocacy of community-centered, holistic, culturally directed economic development; and only First Nations is "actually executing the practice and application of such systems to solving real-world problems," Rebecca Adamson says.

Along the way, First Nations

has learned many lessons and best practices that it is passing on to new grantees and others. The report provides examples of successful projects supported by First Nations, showing clearly how Native values have been blended with concrete economic development projects.

First Nations is grateful to our funders, many of them large foundations, who have had the vision to support our efforts through the years.

Copies of the First Nations 20 Year Report can be obtained for \$20 by calling Lynn Rankins at 540/371-5615, or by fax to her attention at 540/371-3505.

## Check on health insurance for kids

By Eric McKisick  
Social Security Manager  
in Shawnee

Parents and grandparents know how important it is for children to grow up strong and healthy. But many families can't afford health insurance for their children. In fact, over 11 million children in the United States have no health insurance.

But there is help! Every state now has a program to provide free or low-cost health insurance for kids. These programs cover regular check-ups, immunizations, prescription drugs, dental care, vision and hearing testing, hospital visits and more. And these programs are not just for the poor. They provide health insurance to families with average incomes who cannot afford health insurance.

The application process is simple. Families can frequently receive an application through the mail and simply return it once it is filled out.

It is easy to find out about your state's program. Simply call the toll-free number 1-877-KIDS-NOW (1-877-543-7669). You will be automatically connected to the appropriate agency in your state. Or you can visit the Internet site, [www.insurekidsnow.gov](http://www.insurekidsnow.gov), to find out more about these programs.

If your children or grandchildren do not have health insur-

ance, please call to see if they can qualify for free or low-cost health insurance. Also, if you know other children who are without health insurance,

encourage their families to find out about these programs. Keeping kids healthy is a community concern!

## Earned Income Tax Credit

*This is the first in a series about EITC*

Who can get EITC?

- Families with one qualifying child who earn less than \$27,413 in 2000 are eligible for a credit of up to \$2,353.00.

- Families with two or more qualifying children who earn less than \$31,142 in 2000 are eligible for a credit of up to \$3,888.00.

- Workers without a qualifying child who earn less than \$10,380 in 2000 are eligible for a credit of up to \$353.00.

In most cases, the EITC will not affect eligibility or benefit levels for federal assistance programs, including TANF, Medicaid, food stamps, SSI, or public or subsidized housing.

Some workers may even be able to claim a portion of the credit in advance, without waiting to claim it all in a lump sum when they file their federal income tax return. This is called Advance Earned Income Credit (AEITC). Their employer will refund to them in each paycheck, out of the already withheld payroll taxes, an amount that is determined when the worker completes and gives to them a Form W-5, Earned Income Credit Advance Payment Certificate. The AEITC can mean as much as \$2.00 more an hour for many minimum wage workers, helping bridge the gap from welfare-to-work to meet day-to-day expenses.

It is our desire to make as many individuals aware of EITC/AEITC as possible. If you could share this information with your tribal members, many would benefit. We will have posters, pamphlets, and stuffers on EITC available around the end of December that we could send to you.

In addition, for individuals needing assistance in tax preparation, the IRS provides free tax preparation through the Volunteer Income Tax Assistance (VITA) program. Individuals can contact 1-800-829-1040 to find their closest VITA site. VITA tax preparation is FREE to low-income workers, individuals with disabilities, non-English speaking persons, and elderly taxpayers.

## QUARTERLY BUSINESS COMMITTEE MEETING SCHEDULE

August 31, 2000

February 22, 2001

November 30, 2000

May 31, 2001

6 P.M. , Employment & Training  
Conference Room  
Citizen Potawatomi Nation  
Headquarters  
1601 Gordon Cooper Drive,  
Shawnee





# POTAWATOMI SCRAPBOOK

## Changing world means new opportunities for LeVasseur

When Noel LeVasseur and his aboriginal wife, Wat-che-kee, decided in that momentous year of 1832 to quit their old home and the trading post of Bunkum, on the Iroquois, established by Gurdon S. Hubbard in the country of the Iroquois, and plunged into the wilderness of the Kankakee, it was not with the idea of founding a town. Of that one may be certain.

There were other more weighty considerations, chief among them and overshadowing all others was the impending treaty of the United States government with the nation of the Potawatomi of the prairie and the Kankakee whereby this noble domain would be soon thrown open to the whites for settlement, its native population, in the meantime, being deported to other reservations farther west.

The treaty of Camp Tippecanoe, Indiana, concluded October 20th, 1832 and ratified by the several tribes January 21, 1833, meant the breaking up of this savage wilderness empire. Gurdon S. Hubbard, in touch with the men representing the government, directed the line of his fortunes elsewhere and also imparted to his understudy, Noel LeVasseur, an inkling of what was in the air as to the future of the fur trade. He read the signs of impending change as perfectly as one reads the printed pages of a book. Hubbard laid the foundation of his fortune elsewhere in the years prior to the ratification of the treaty. In 1832 the humblest attache sensed that subtle something in the air which meant change of the existing order of things. About once in a hundred years epochal changes occur — there is an upheaval that affects the lives and interests of the people generally either economically, industrially or socially. We of today are in the throes of a changing economic era in which, ultimately, economy — the plain, unadulterated variety, may prove to be the salvation of the nation.

The rude, unlettered coureur de bois and the voyageur, stood aghast at the idea of occupying the country alone! The passing of the Indian meant the passing of the valuable fur trade! The white man's mental processes in that day were inadequate in picturing an agricultural development in the prairies and forests where he had hunted the deer and the smaller fur-bearing animals. Noel LeVasseur, however, was of a different fibre than most of his associates and enjoyed besides advance information as to what was going on. He had prospered in his business at the post of Bunkum, on the Iroquois. He was loath to throw it up for an uncertainty elsewhere and therefore waited until the last moment.

*Noel Vasseur*

Month	Date	Description	Price
June	14	100 lbs. Pork	20
June	15	100 lbs. Pork	20
June	16	100 lbs. Pork	20
June	17	100 lbs. Pork	20
June	18	100 lbs. Pork	20
June	19	100 lbs. Pork	20
June	20	100 lbs. Pork	20
June	21	100 lbs. Pork	20
June	22	100 lbs. Pork	20
June	23	100 lbs. Pork	20
June	24	100 lbs. Pork	20
June	25	100 lbs. Pork	20
June	26	100 lbs. Pork	20
June	27	100 lbs. Pork	20
June	28	100 lbs. Pork	20
June	29	100 lbs. Pork	20
June	30	100 lbs. Pork	20
July	1	100 lbs. Pork	20
July	2	100 lbs. Pork	20
July	3	100 lbs. Pork	20
July	4	100 lbs. Pork	20
July	5	100 lbs. Pork	20
July	6	100 lbs. Pork	20
July	7	100 lbs. Pork	20
July	8	100 lbs. Pork	20
July	9	100 lbs. Pork	20
July	10	100 lbs. Pork	20
July	11	100 lbs. Pork	20
July	12	100 lbs. Pork	20
July	13	100 lbs. Pork	20
July	14	100 lbs. Pork	20
July	15	100 lbs. Pork	20
July	16	100 lbs. Pork	20
July	17	100 lbs. Pork	20
July	18	100 lbs. Pork	20
July	19	100 lbs. Pork	20
July	20	100 lbs. Pork	20
July	21	100 lbs. Pork	20
July	22	100 lbs. Pork	20
July	23	100 lbs. Pork	20
July	24	100 lbs. Pork	20
July	25	100 lbs. Pork	20
July	26	100 lbs. Pork	20
July	27	100 lbs. Pork	20
July	28	100 lbs. Pork	20
July	29	100 lbs. Pork	20
July	30	100 lbs. Pork	20
Aug	1	100 lbs. Pork	20
Aug	2	100 lbs. Pork	20
Aug	3	100 lbs. Pork	20
Aug	4	100 lbs. Pork	20
Aug	5	100 lbs. Pork	20
Aug	6	100 lbs. Pork	20
Aug	7	100 lbs. Pork	20
Aug	8	100 lbs. Pork	20
Aug	9	100 lbs. Pork	20
Aug	10	100 lbs. Pork	20
Aug	11	100 lbs. Pork	20
Aug	12	100 lbs. Pork	20
Aug	13	100 lbs. Pork	20
Aug	14	100 lbs. Pork	20
Aug	15	100 lbs. Pork	20
Aug	16	100 lbs. Pork	20
Aug	17	100 lbs. Pork	20
Aug	18	100 lbs. Pork	20
Aug	19	100 lbs. Pork	20
Aug	20	100 lbs. Pork	20
Aug	21	100 lbs. Pork	20
Aug	22	100 lbs. Pork	20
Aug	23	100 lbs. Pork	20
Aug	24	100 lbs. Pork	20
Aug	25	100 lbs. Pork	20
Aug	26	100 lbs. Pork	20
Aug	27	100 lbs. Pork	20
Aug	28	100 lbs. Pork	20
Aug	29	100 lbs. Pork	20
Aug	30	100 lbs. Pork	20

**LeVasseur's Account At The American Fur Company's Store On Mackinac Island For The Summer Of 1826**

By 1832 this hardy figure of the frontier recognized that it was time to bestir himself and provide a niche in the new regime. High time indeed, for already white emissaries were busy spying out the land — more particularly that beautiful land of the Kankakee traversed by the Chicago-Danville-Vincennes trail — a land which he had traveled for years, trading with its people whom he knew well, often a welcome guest in the villages along the way. Strange as it may seem, Noel LeVasseur for many years had carried in the back of his head, as they say, a picture of a particular spot on the Kankakee that had an especial appeal both as to utility and beauty. When the hour struck for him to depart from the post at old Bunkum he was not at loss for an objective. He knew exactly where he wanted to locate and why.

Bourbonnais Grove, known in that day of one hundred years ago as "LaPointe," was so called for the reason that the southeastern extremity of this magnificent body of timber assumed a well refined point sharply outlined on the prairie. It was visible for a great distance to the traveler. The Chicago-Danville-Vincennes trail passed in a long easy curve on its eastern side. In fact, Main street of today in the old town, is the actual trail itself. This was the spot which LeVasseur always kept in mind should he ever set out to make another abode. The country in that day in its virgin state presented a scene of unusual

beauty; the unsullied majesty of the timber on one hand flanked by the flowering plain of untouched prairie on the other, marked by the meandering trail of the white man, left its impress in the memory of this wilderness wayfarer. The situation was unforgettable.

L'Abbe Fanning cites still another reason why LeVasseur remembered the situation of "LaPointe" so perfectly. It seems that some years before and while operating as a trader on his own account, he one day sought the village of Chief Shaw-wa-nas-see, located at Rock Creek. Greatly to his chagrin LeVasseur found his aboriginal friends in rather an ugly temper so that trade was out of the question, making it necessary for his party to beat a hasty retreat. On the advice of the old chief LeVasseur's party fell back along the trail a distance of seven or eight miles, and nightfall overtook them in the environs of Bourbonnais Grove, where they encamped for the night. Continuing, L'Abbe Fanning says:

"On the arrival of LeVasseur and his party at Rock Creek, the savages on discovering that he had no whiskey, were greatly chagrined and, in consequence, displayed an ugly temper. Now, LeVasseur, like every other trader, always carried whiskey but, on this occasion, he sought by a ruse to do the trading first and give them the whiskey later. Agreeably to this plan, on reaching Rock Creek he hid his two

This is one of a series of articles from *Burt E. Burroughs: Annotated - The Story of Kankakee's Earliest Pioneer Settlers*, a local history book published in Bradley, Illinois in 1986. The book was compiled from newspaper articles written in 1932 and published in the *Kankakee Daily Republican*. It is reprinted with permission of Vic Johnson, whose notes and introduction are part of the book, which contains a wealth of information about Potawatomi families and their lives while in the Great Lakes area.

kegs of brandy in the bushes and then offered his goods for barter. The savages were greatly put out at this unusual turn of affairs and made it known in no uncertain manner that they were not ready for barter until they had been given of the "eau-de-vie," or whiskey. This, they said, had been agreed upon and acknowledged by solemn promise therefore, they insisted that the whiskey be produced. The situation was such that he could not do otherwise than yield."

"LeVasseur assured them that he would do all in his power to meet their wishes, he having the spirits but only in small quantity. This statement was hailed with cries of great joy and the savages provided with cups of various kinds gathered around the disconsolate LeVasseur and the keg of brandy, meanwhile waving their girdles and making a perfect bedlam. LeVasseur had conducted them to the spot where he had hidden one of the casks. The other he held in reserve. On beholding the liquor the savages abandoned themselves to wild frenzy approaching delirium. The cask was emptied in short order when, after chants and yells most diabolical, they began a dance upon the grass of the prairie and the raucous, discordant cries of this drunken horde must have disturbed and put to flight the birds in the timber near by. It was a frightful bout that ensued as the liquor went around and the excitement approached madness."

"The chief, Shaw-wa-nas-see, seeing that trouble was like to arise, counselled LeVasseur to quit the camp, taking with him the remaining cask of whiskey. This, he readily comprehended, was a prudent thing to do, whereupon he promptly withdrew with his companions and after a retreat of seven or eight miles across the prairie, pitched tent finally very near to the center of the present village of Bourbonnais, albeit it was in that early day a wilderness without human habitation. The shadows of night were enveloping the plain upon their arrival there. They turned their horses loose on the prairie, having first taken care to silence the bell carried on the neck of the bellhorse, by stuffing prairie grass tightly about the clapper so that the silvery tinkle might

not betray their presence to the Indians, after which they abandoned themselves to the watchful care of all-seeing providence.

"In the morning, when the first rays of the sun appeared on the horizon and illuminated the prairies which stretched away without limit, LeVasseur and his men awakened, happy in the knowledge that the dangers of the preceding night were past. With what admiration they viewed the natural beauties of this situation for the first time, as it laid inundated with the morning light! To the east, the plain unrolled like a vast ocean of emerald; to the west, on the horizon, appeared a long, winding border of woods marking the general course of the Kankakee river with the heads of the maples, stately and haughty, swaying among giant oaks and enveloped in the rosy sun-dew of early morning.

"Near to where they had pitched their camp the waters of a spring gushed out from among the bushes and flowers, a veritable fountain of limpid water that trailed away in a small rivulet and lost itself finally in the broad expanse of prairie. Truly it was a land most picturesque and enchanting, a scene worthy of the pencil of an artist! LeVasseur, voyageur though he was and familiar with the charm and beauty of the wilderness, could not restrain his admiration upon beholding this scene which opened out before him. Said he to his companions: 'What a beautiful country is this in which we live!' Possibly at that time he did not realize that, after years of incessant activity as a trader with the Potawatomi, he would at last settle in the midst of this domain and eventually build his home near to the actual camp-site, there to end his days in that ease and repose which a life of hardship and danger entitled him."

Thus the pen of L'Abbe Fanning has preserved to us of today in the adventurous and thrilling episode of LeVasseur and his men at Rock Creek, the real reason for his choice of location on leaving the post of Bunkum.

His memory led unerringly to this spot on the wilderness highway which connected Chicago of the frontier and old Vincennes, Indiana.





# HEALTH MATTERS

CITIZEN POTAWATOMI NATION HEALTH CLINIC

## Sumac has interesting history, many uses

Sumac is a shrub, growing nine to fifteen feet tall, with thick branches and smooth gray bark. It has shiny, dark green lance-shaped leaves with serrated edges. At the end of the branches grow clusters of flowers that turn into red hairy berries from August through September. In the fall, we can easily recognize sumac by its scarlet red leaves and clusters of red berries. Birds and other wild life can easily find the berries for food in the wintertime. Sumac is a lover of prairies, pastures, fields and country roads.

The name Sumac, and its various spellings and pronunciations, (such as sumach, shumac, and Sumac), are said to be of Arabic origin. The Kiowa name, "maw-kho-la" means "tobacco mixture," and the Cheyenne name is "ho-ato-lo-nets," meaning "smoke issues," both referring to pipe smoking during religious ceremonies. The Lakota name is "canun' kcemna," which refers to its bad smell. Another Kiowa name is "dtie-aipa-yee-go", meaning bitter red berry, and the Pawnee name, is "nuppikt," meaning "sour top." The Dakota, Lakota, Omaha and Ponca named it "chanzi," or "yellow wood," referring to the roots they used to make a yellow dye.

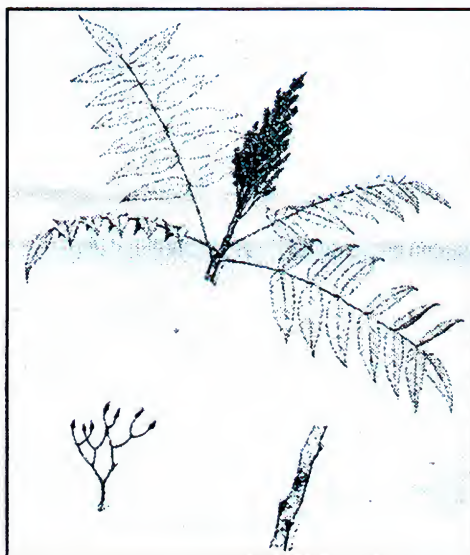
The Indians had practical uses for Sumac. Women used the stems for basketry. Tannin found in Sumacs' leaves was used to tan leather. Pipe stems and flutes were made by burning out the pithy center of the stalks.

Sumac sprouts and shoots were eaten raw in the springtime. Red ripe berries were eaten raw. A Sumac-ade was made and drank by gently breaking up the seeds by rubbing them between their palms and placing them in water to soak for an hour. The water was then strained through a grass-sieve.

Sumac is a tonic that has astringent, antiseptic, diuretic and cooling properties. The Indians made a tea from the bark of a young stalk to be used as a gargle for sore throats and cold sores.

A tea made from the leaves and berries were drunk to treat urinary, kidney and bladder problems. Boiled roots, leaves and seed heads became a tea to use as a skin wash for poison ivy. When the tea was boiled down to syrup like consistency, it was used for reducing fever and other mouth irritations.

The Kickapoos, Osages and Kansas dried and powdered the astringent root for use in stopping bleeding, both externally and internally. The root



powder was applied to a bleeding wound. A Sumac root tea was drunk to stop bloody diarrhea, painful menstruation, hemorrhaging after a mother gave birth, and the spitting of blood, which happened frequently as a result of long

## Herbal Heritage

Submitted by Marlene Hogan and Carol Williams, daughters of Mrs. Albert Hefner and descendants of Josette Schwartz. Information in this column is not intended to be used as a substitute for current medical treatments. Before using any types of medication read the warnings and talk to your health care provider. If you become ill or are severely injured, seek immediate medical attention.

and hurried marches.

Either chewing the berries or the twigs, (with the bark removed), containing the milky, gummy, sap, relieved toothaches.

Sumac was listed as an official medicine in the United States Pharmacopoeia from 1820 to 1936, for use as an antiseptic, an astringent, sore throat gargle, an aid in treating burns, diarrhea, fever, dysentery, canker sores, coughs and consumption.

As you take a drive this fall, you might notice the ornamental Sumac with its red berry clusters growing alongside the highway, a country road, or in a close-by field. We might remember how it was a friend to our people, and how, just maybe, it could help us even today.

**Warning:** It's important to not confuse the edible Sumac that has cone-shaped clusters of red berries with the poisonous Sumac that has loose white berries.

## You could own one of these homes!



### Potawatomi Housing News

Your housing authority strives to give you the best programs available. Starting October 1, 2000, the **80% Acquisition Program**, will take effect. This program is designed to help those families whose income is under 80% of the National Median Income obtain a loan for the purchase of a home from the tribe. These houses are located in the city of Tecumseh, Oklahoma. There are three and four bedroom homes, new homes and previously owned homes available. You could be in a home for as little as 1% down.

For more information about this and other great programs, contact Sherry Byers or Talena Depel at (405) 878-4696.



In five minutes they will be on a school bus.  
Somebody on the bus may ask them if they want to try drugs.



*Now would be a good time to talk to them.*

Who is your child's best friend? What does your child do for fun? What did your child do at school today? Does your child know about drugs? These are a few simple things that a parent should know about their child. Take the time to become involved with your children and communicate to our youth that drugs are not a part of our Native cultures.

For more information on talking to your kids about drugs, please call 1.800.788.2800.

*Communication. The Anti-Drug.*

Office of National Drug Control Policy  
[www.theantidrug.com](http://www.theantidrug.com)





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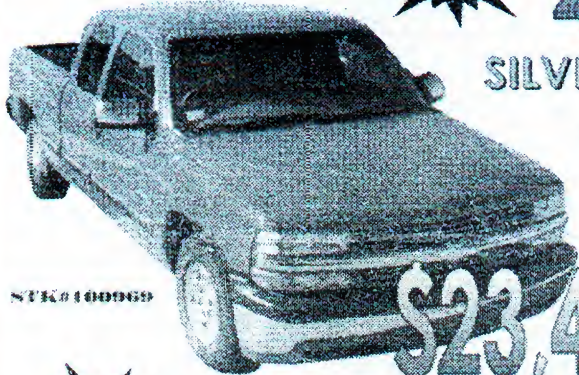
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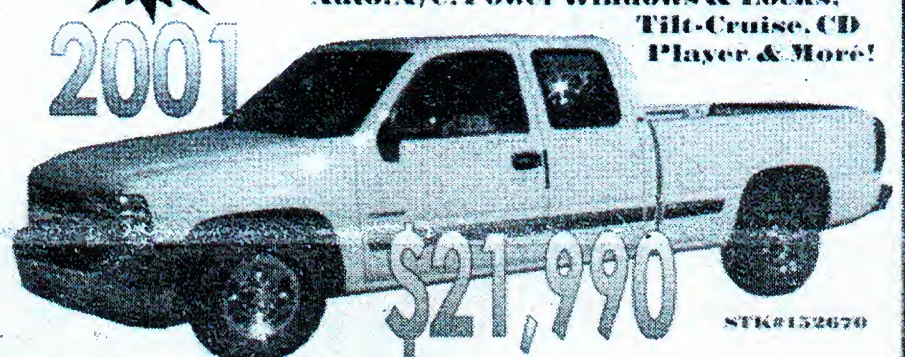


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